

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous Intelligence.

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IT IS NOT A NEEDLESS ALARM.

The other day one of my friends was thrown into great perplexity by the receipt of an anonymous letter, which stated that a plot was laid for plundering her house. At one time she thought, "perhaps it is not true—it may be a false alarm;" but on a second consideration it appeared desirable to sift the matter, and to use every precaution for the security of life and property—and it was well she did so; for only a short time elapsed before the robbers came; but the arrangements which had been made prevented the theft, and probably the murder of the whole household.

I will now act the part of the anonymous letter writer, and sound the alarm; for there are thousands of households in the most imminent danger, who seem not to be aware of it; and I earnestly entreat every person to whom this communication may be sent, not to put it down hastily, saying, "Perhaps it is not true, it may be a false alarm," but give the matter a second consideration. Peradventure it may lead to a discovery, and prevent the ruin of body and soul. Multitudes imagine, that if they pass through life with an unblemished reputation, it is enough—nothing more is or will be required of them—that God is well pleased with their doings, and that when they die, an abundant entrance will be administered to them into the everlasting kingdom of our Lord and Saviour Jesus Christ. I once belonged to this class of people; but God in his mercy brought me out of the snare, and has convinced me, that notwithstanding a man may receive the plaudits of his friends, and be supported by an approving conscience, yet he may at the same time be forgetting the one thing needful, neglecting the great salvation, and treading under foot the Son of God.

The author to the Epistle to the Hebrews, strove to convince his countrymen of this, by stating a solemn fact, and proposing an important question. "He that despised Moses' Law," said he, "died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?" Solicitous to convince my countrymen of the same truth, I will illustrate the fact, and enforce the question.

The punishment of the law-despisers were various, but all of them very dreadful.

They were burnt—they were stoned—they were hanged on a tree. One instance will suffice to show how particular and unalterable the command was respecting them—"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thy own soul, entice thee secretly, saying, Let us go and serve other gods, thou shalt not consent unto him, nor hearken unto him, neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him, but thou shalt surely kill him; thy hand shall be first upon him to put him to death, and afterward the hand of all the people, and thou shalt stone him with stones that he die."

Here you have seen the fact clearly proved; let us now proceed to consider the question—"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?"

Is there any thing more dreadful than to die without mercy? Yes; it is to die without an interest in the atonement of Christ. A wicked man may be sentenced to death by the laws of his country, and the nature of his crime be so heinous that the well-being of the state requires his death; and neither the clemency of the monarch, nor the entreaties of friends can mitigate his punishment. Justice must take its course. Mercy is excluded. Yet, even in his dying agonies, this wretched criminal may look unto Jesus who came into the world to save sinners from the wrath to come; and whilst dying without mercy from man, he may, by an act of faith on the Son of God, obtain the forgiveness of all his sins, and a preparation for eternal glory.—"Lord remember me," said the dying thief, "when thou comest into thy kingdom;" and Jesus said unto him, "To-day shalt thou be with me in Paradise." On this ground, we hold out encouragement to every sinner to seek mercy from God, even with the last expiring breath.

Can there be a sorer punishment than being hanged, or stoned, or burnt to death? Yes; God is able to destroy both soul and body in hell. Stephen was stoned to death, and his divine Master was hanged on a tree, and the bodies of many of the saints have been burned to ashes; but there is something far more dreadful than this, and I wish you clearly to understand it. The person may die on a bed of down, in a chamber of state, surrounded with the kindest friends, attended by the most eminent physicians, soothed with the choicest cordials, go out of the world with the gentleness of a lamb, and yet die without God, without Christ, with-

out mercy, without hope, yea without the least preparation for eternity; and whilst the humble believer in Christ shall be taken to heaven from the heap of stones, or from the midst of the flames, the other shall be sent down to hell, to become the companion of the devil and his angels.

Is there a greater sin than murder, adultery, incest, idolatry, or blasphemy? Yes; it is treading under foot the Son of God. Think of *his person*! He is the brightness of the Father's glory, and the express image of his person, in whom dwelleth all the fulness of the Godhead bodily—God manifest in the flesh, and God over all blessed for ever. Think of *his dignity*! Let all the angels of God worship him, and let all men honor him even as they honor the Father. Think of *his kindness*! He came into the world to save sinners, of whom I am chief.—Think of *his power*! He is able to save unto the uttermost all who come unto God by him.—Think of our absolute need of him. No man knoweth the Father but the Son, and he to whom the Son shall reveal him. He is the unspeakable gift; he is the last hope, and the only hope of a sinner, and what can that man expect who slights or rejects him.

Trampling Christ under foot is a *figurative* expression; he never was *literally* trampled upon. They spat in his face, and smote his cheek with the palms of their hands; they crowned him with thorns, and scourged him with a scourge; they nailed his hands and feet to the cross; and after he bowed his head and gave up the ghost, a soldier pierced his side, and, forthwith, there came out blood and water. This was insult and cruelty; but for this there was mercy. Christ himself prayed—"Father, forgive them, for they know not what they do;" and when he commissioned his disciples to preach the Gospel to every creature, he strictly charged them to "begin at Jerusalem." "Make the first offers of mercy to my murderers: tell them that the blood which they shed cleanseth from all sin: charge them to come and prove its efficacy. Let them look unto me, and be saved." Therefore, trampling under foot the Son of God must be a peculiarly aggravated sin—a presumptuous, deliberate, and unrepented neglect of him,—a sin which none can commit but persons who have been instructed in the knowledge of the truth respecting his person and work,—a sin, for which there remains no mercy, no sacrifice, no atonement, no hope. Ah! dreadful sin! It shuts the gate of heaven against a man, opens the bottomless pit, plunges him into it, rolls a great stone to the mouth of it, and seals it with seven seals.

1. It is slighting Christ's invitations.

The invitations of the Gospel are plain and easy to be understood, and are addressed to every class of mankind with a tenderness, earnestness and adaptation characteristic of the Redeemer's heart. Suppose a person of exalted rank were to send a plain and pressing invitation to some poor wretched creature who lived on the bounty of his friend; and when the paper is put into his hand he scarcely reads it, and then with all imaginable contempt, throws it away, or breaks it in pieces, and neither returns an answer, nor pays the least regard to his

benefactor;—how would his conduct be regarded among men? You know how it would be regarded. Now think how nearly this statement resembles the conduct of tens of thousands towards the Son of God. His love is unutterable, and his invitations how full, how rich, how free! Oh, be assured that none who read or hear them, yet slight them, can do it with impunity.

2. It is disbelieving Christ's promises.

The business of life is carried on chiefly by faith. The commercial world would be brought to desolation in a day, unless men had confidence in one another's promises. The credit of some is so well established by their long-tried and unbending integrity, that they can command the faith of the royal exchange; whilst others, of bad character, are suspected and shunned, and cannot obtain credit for a shilling. Now, what would be the feeling of the man of unrivalled worth, if he saw people avoiding him, refusing to believe one word which he spake, or to accept of one bill which he presented; and at the same time, by their example and conversation, attempting to draw away every person from him, would not his soul be filled with mingled emotions of grief and indignation? And what do you think the Lord Jesus Christ feels, when all he says is treated with indifference, and all that he has done is viewed with cold ingratitude, and all he promises to do is disregarded? Will he permit this to pass unpunished? Do you think he will? Oh no! he that believeth on the Son of God hath everlasting life, but he that believeth not the Son hath not life, but the wrath of God abideth upon him.

3. It includes breaking Christ's commandments.

Christ is a king; for this end was he born, and he must reign until he hath put all enemies under his feet. A king issues his decrees, and expects obedience. The man who receives this decree, and has it bound and gilt, and exhibited as a family ornament, yet violates the precepts it contains, mocks his sovereign, tramples under foot his authority, and does all he can to hurl him from his throne;—such a man might boast of loyalty, but his conduct says, "I will not have this king to reign over me;" and except he return and repent, and do works meet for repentance, he will be accounted a rebel, and meet a rebel's doom.

And is not that man also a rebel against the Lord Jesus Christ, who calls him Lord and Saviour, but obeys not his holy commandments? and is not that man also a rebel against God, who has a bible in his library, perhaps on his table, and who can tell largely of the book and its Author, yet lives in the daily, allowed, unrepented violation of its sacred precepts? Oh! how my soul longs to bring such transgressors to repentance. Oh! how much better for them to have been Mohammedans or Hindoos, than to know what they do, and yet live as they do! What will their hearts feel when the righteous Judge shall say to them, "Depart from me, ye workers of iniquity; you wilfully persevered in your transgressions after you were warned of your danger, and now nothing remaineth for you, but that fiery indignation which shall consume the adversary!"

PRACTICAL OBSERVATIONS.

1. Blessed is the man unto whom Christ is precious.

We do not tread under foot that which we consider precious. It is our treasure, and on it we set our hearts. Such is Christ to a true disciple. Amidst conflicting passions within, and sins and temptations without, oh what inexpressible comfort does it yield, to be able to say, "Lord, thou knowest all things, thou knowest that I love thee!"

"Yes, thou art precious to my soul,
My transport and my trust;
Jewels to thee are gaudy toys,
And gold is sordid dust."

Reader! if you have experienced this felicity, you know that no words can describe it; and if you have not experienced it, I beseech you, for your soul's sake, earnestly seek it: you will find it the sweetest foretaste of the joys above, and the best preservative from every sin. Adorable Saviour! may every reader of these lines find happiness in thee!

2. It is certain that no real penitent can be included in the curse spoken of in this paper. The despiser of Moses' Law, and those who trample under foot the Son of God, are called *adversaries*; but you are not an adversary to the Lord Jesus, who are now weeping over your sins and praying for mercy. Oh no; would you not rather kiss his feet and wash them with your tears, and wipe them with the hair of your head, than trample upon him? Would you not rather have the blood of the covenant applied to your troubled conscience, than count it an unholy thing? Then let the impenitent weep, and let the despisers of the Gospel tremble, but let not your heart be troubled. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

3. Every thing which looks like neglecting the person and the authority of Christ, should be most strictly avoided. For this purpose attend unto the admonitions recommended by the Apostle.

"Let us hold fast the profession of our faith without wavering; for he is faithful who has promised, and let us provoke one another to love and good works. Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another daily: and so much the more, as ye see the day approaching." These methods must prove infallible to all who use them.

4. You may not be an open apostate, and yet be in a very dangerous condition.

Matthew Henry says, that "an open apostate is one who, with a full and fixed resolution, despises and rejects Christ, the only Saviour; despises and rejects the Holy Spirit, the only Sanctifier; despises and renounces the Gospel, the only way of salvation, and the words of eternal life,—and continues to do so obstinately and maliciously, after he has known, owned, and professed the Christian religion." If this be an apostate, then I think there are very few: but are not those persons nearly as bad who compliment Christ with the title of "*Our Saviour*," and neither accept his invitations, believe his promises, nor obey his commands? Alas! how many are nursed on the lap of Christianity, and

have all the blessings of the Gospel daily set before them, who never make these blessings their own! Having eyes, they see not their misery; and having hearts, they feel no desire after mercy; and even Jesus, the friend of sinners, appears to them neither attractive nor desirable. Ah! do you see no danger here? It is contempt. It cannot go unpunished. How can ye escape if ye neglect so great salvation? Oh friend! it is a vain thing for any man, who slights the Gospel, to think that he shall escape the righteous judgment of God. Neither rank, age, property, influence, nor any other thing can prove security to him. The eye of God will find him, the voice of God will rouse him, the hand of God will punish him. His case is desperate—his doom is fixed. His situation may be compared to the Antediluvians, who refused to listen to the voice of Noah.

The Patriarch preached to them one hundred and thirty years, but at last his sermons ended: he stepped into the ark, the Lord shut the door to keep others out; and the flood came and destroyed them all. It may be compared to the sons-in-law of Lot; they refused to hearken to the admonitions of their father, though the angels sent him with the message, and the Lord rained fire from heaven, and consumed them. Examine this matter well, and see what is coming on the ungodly. Trample under foot the authority of Christ, and what remaineth? "The hottest hell must be your place." Vengeance is mine, I will repay, saith the Lord; and when vengeance overtaketh a man, he will know that it is a fearful thing to fall into the hands of the living God.

Lastly: let all who attend the Gospel ordinances, carefully consider whether they are free from the curse which is following Gospel despisers.

This is a most important consideration. It is an individual concern. Art thou the man?—There never were so many opportunities as at present, for obtaining a clear and comprehensive knowledge of Christ. There never were so many professors; and consequently, there never were so many people *capable* of sinning wilfully, after having received a knowledge of the truth. Privileges are awful responsibilities; this clothes even the promises with terror and alarm, and should lead every hearer of the Gospel carefully to examine his own heart, because the Gospel of our salvation will prove either a blessing or a curse. I confess that I tremble for many whom I know and whom I love, lest they should continue to refuse the offers of love, and at last be numbered with the unbelievers. Look around you, and see what vast numbers have embraced Christ with their whole hearts, and are devoting their lives to his glory. What an animating sight! Look again, and see greater numbers who hear the truth, assent to the truth, profess to love the truth, and remain with their hearts in the world. Ah! here is the deception which is so dangerous. Their hypocrisy may never be discovered in the present life, but what a cloud of witnesses will rise up against them to condemn them at the last day! Suppose when the assembled world shall stand before the Judgment-seat, each individual waiting with awful suspense to hear his final

doom, that the heart-searching Judge should summon one of these persons to come forward, and then addressing his pastor, say, "Dost thou know this man?" "Yea, Lord, he frequently attended my ministry." "Didst thou warn him of his sin and danger? Didst thou tell him of my atoning blood? Didst thou explain to him my love, my power, my faithfulness, my justice? If thou hast not, his blood will I require at thy hand; but if thou hast, thou art clear.—Speak, and give in thy testimony." "Lord, I am conscious that I declared to him all thy counsel, as far as I was able." Where are the parents of this man? Come forward. Is this your son? "Yes Lord." Did you teach him when a child, to read the Holy Scriptures, which are able to make men wise unto salvation? and did you explain to him the only way in which a sinner can be saved?" We instructed him both by precept and example to fear and honor thee." "Where are the congregation with which he used to assemble? Come forward. Do you know this man? Yea, Lord, we often saw him in the house of prayer; some of us sat in the same seat with him; now and then we saw him affected, as if an arrow of conviction had pricked him to the heart; and we are sure that he heard words whereby he might have been saved." Then the righteous Judge turning to the guilty creature, will say, "Hearest thou how many there are who witness against thee? What sayest thou of thyself? Art thou speechless? Doth thy own conscience condemn thee? Take him away—take him away, ye executioners of my vengeance; bind him hand and foot, and cast him into outer darkness, there shall be wailing and gnashing of teeth.

Do you not think that something like this will actually take place? Are you prepared to meet such a procedure? Oh, how can you pass a day or an hour, without seeking a preparation for it? Now is the accepted time! Now is the day of salvation! Oh, kiss the Son, lest he be angry, and ye perish from the way; when his wrath is kindled but a little. Blessed are all they who put their trust in him.

A WATCHMAN.

From the Visitor and Telegraph.

THE TEN TRIBES OF ISRAEL.

Your last paper contained an article on the *Ten Lost Tribes of Israel*, which I read with deep interest. It leaves but little doubt in my mind, that their descendants are still a distinct people, occupying the interior, and hitherto unknown regions of Asia. And if this is the case, it is certainly one of the most interesting facts, which the enterprise and research of the present age has brought to light. If the God of Israel has preserved this people to the present time, it is doubtless for some important and glorious purpose. And is it not possible for the Christian world now to learn from the Bible, and the leadings of Divine Providence, what this purpose is; at least, so far as to afford a good reason for attempting to direct their measures in accordance with it?

It is the general opinion among Christians, founded on Scripture prophecy, and the wonderful events of the last few years, that the Millennium is drawing near. The Missionary

Spirit, which now pervades protestant Christendom—the powerful and extensive revivals of religion which have been enjoyed in our own country—the great exertions now making to circulate the Scriptures, both at home and abroad—the establishment and support of Theological Seminaries—the combination of Christian love and enterprise in Societies of various names and specific objects, all tending to enlighten and reform the world—the prevalence and power of Sabbath School instruction—the wonderful success of our Missionaries in distant parts of the world, particularly in the South Sea Islands—all these combined, mark the present age as the dawn of a glorious period in the church. The last thirty years have thrown more light upon the real state of the world, than one thousand years preceding.—The Angel seems to be commencing his flight in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people. This glorious consummation is to take place soon after the downfall of Mystical Babylon and the Ottoman Empire. And commentators are agreed that the 1260 years during which they were to exist, have nearly expired. And do not the events that are now taking place in the East confirm this opinion?

The Word of Inspiration teaches us also, that about the same period the Jews shall be gathered from all nations, and restored to their ancient country. And St. Paul plainly intimates, in the eleventh chapter of Romans, that this conversion of the Jews, will be as life from the dead to the Gentiles. We are there taught that it was a part of God's purpose, by the casting away of the unbelieving Jews, to bring the Gentiles into His church—and by these again to stir up his ancient people, that he might remove the veil from their hearts—and that this astonishing event, the conversion and return of the Jews, would be one of the principal means of converting the Gentile world. If this is the Apostle's meaning—and it is confirmed by other passages, particularly Zachariah viii, 23,—then we are not to expect the general prevalence of the gospel among the nations of the earth, until the Jews, as a nation, are brought into the fold of Christ. The way may be prepared, the moral machinery of the Redeemer may be, not only in readiness, but brought to bear upon them with power, and all the outskirts and scattered posts of Satan's empire be reduced; but is there not reason to believe that the conversion of the great mass of nominal Christians and heathens in Europe and Asia, will follow, and be effected by the restoration of the Jews?

The expectation that this interesting people are to act an important part in introducing the reign of peace and righteousness, has turned the attention of many christians to their spiritual condition. Various plans have been devised for bringing them under the influence of the gospel. Attempts have been made to colonize them, both in this country, and in Europe—but without success. The God of Israel has, by his providence, frustrated these plans. No measure in relation to them, has met with even partial success, except carrying to them the Bible and the simple preaching of the gospel in

their dispersions. And such is their hardness of heart, in consequence of their heinous sin in crucifying and rejecting their Messiah, that these means of grace are effectual in converting only now and then an individual.

But if the Ten Tribes of Israel are still preserved, as there is reason to believe, how different must be their condition! *They are free from the guilt of crucifying their Lord.* Surrounded by pagan nations, they have never even heard that any person claiming to be the promised Messiah, has come into the world. The curse of Heaven for rejecting him, does not rest upon them. Their minds are not filled with enmity against him. There is nothing to human appearance, to prevent their receiving him, as the true Messiah, whenever his claims shall be fully presented to their minds. Carried captive long before the Cannon of the Old Testament was completed, and hemmed in by populous heathen nations, through which not a ray of Divine Truth has ever penetrated, their means of spiritual knowledge must be very scanty, and their knowledge of the prophecies respecting Christ, very imperfect. I would therefore suggest to the American Jews Society, whose plans have hitherto been frustrated, and who have funds in their hands, as well as to all who regard the Jews with peculiar interest, the expediency of sending *Hebrew Bibles and Missionaries to this people.* The whole of the New Testament, and a large portion of the Old, they have never seen. Who knows but the Spirit of God, will accompany his Word to their hearts, over which their may be no veil, and cause them to behold in Jesus Christ, "the Lamb of God, which taketh away the sin of the world?" Perhaps their triumphant return to the land of promise, is to remove the veil from the hearts of the children of Judah, and complete the conversion of the Gentiles. That there is some powerful nation in the East, which is to enter Judea just before the universal reign of righteousness, is intimated in the xvi chapter of Revelations. "And the sixth Angel poured out his vial upon the great river Euphrates (the people inhabiting that region) and the waters thereof were dried up, *that the way of the Kings of the East might be prepared.*"—And the following verses represent the Dragon, the Beast, and the false prophet, (the Pagan, the Catholic, and the Mahometan powers) as uniting their forces against *this people*, in the land of Judea, where they are overcome in "the battle of the great day of God Almighty."

AN INTERESTING CONFESSION.

[Furnished by a Minister for the Pastor's Journal.]

"It is known to several of my hearers, that, about two years and a half ago, the mind of the preacher was troubled by many distressing doubts respecting the divine origin of the Christian religion; and that, in consequence, he thought it his duty to decline the ministerial office, and to investigate the subject fully and minutely. This investigation was not commenced without close examination of his own heart, and fervent prayer to Almighty God, and a resolution to adopt whatever conclusions should appear to him to be true, however painful or gloomy. A severe and lingering sickness sus-

pendent his inquiries during many months! but at length, having carefully studied the principal works on each side of the question, and closely reflected on the various arguments and objections they furnished, he arranged his thoughts in writing, and submitted them to the examination of a few Christian friends whose wisdom he respected. One of these friends replied to his reasonings with candour, feeling, and ability, which deeply impressed his heart. The Omniscient God, who clearly traces the secret movements of our thoughts and motives can alone know how the soul of the preacher is indebted to the steady affection of this beloved and honored friend—to his Christian prudence and forbearance—to his admonitions—to his prayers. That generously-minded man is present; his pulpit the preacher now occupies; and therefore it were not seemly that unrestrained utterance be given to the emotions of a heart, not ungrateful, whose wayward thoughts were so gently yet so faithfully reprov'd—whose anxieties were so kindly alleviated. The result of the investigation was, that the mind of the preacher attained a deep conviction that Jesus Christ arose from the dead, that he is the Son of God, and that the Gospels and Epistles of the New Testament were written by his disciples, and are inspired compositions. I have no humiliating confessions, my hearers, wherewith to close this narrative. Touching this matter, I feel that I am amenable to my Creator alone. But how my heart is bowed down before Almighty God, when I think of the rash boldness and pertinacity with which I have dared to doubt eternal truths—how my heart rejoices in that Divine Saviour whose blood cleanseth from all sin—how my heart adores the Omnipotent Spirit who has guided me out of that wilderness of doubt, where hope and peace wither, and in which I had so long wandered,—I can speak of only to God himself."

From the Sabbath School Treasury.

AN INTERESTING SABBATH SCHOOL.

In a "waste place," in one of our New England States, where the *stated* means of grace have not been enjoyed for nearly fifty years, a Sabbath School was established during the past summer. A providential supply of the pulpit, once a fortnight, during the season, induced them to assemble upon those Sabbaths when they were favored with preaching. The School continued to increase in numbers and interest, until about a fortnight since, when they met for the purpose of dissolving it *for the winter.*

The superintendent of a neighboring School, who had frequently assisted them during the summer, was apprised of their intended dissolution, and to prevent the measure if possible, he presented himself among them on the very Sabbath which was to have closed their labors. He found not only a willingness, but an *anxious desire* on the part of *all* to continue the school during the winter, and a resolution was formed to that effect—and this superintendent of another school says, that, he will, if necessary, make *personal* exertions and sacrifices to accomplish it. But in this visit of mercy he discovered circumstances still more cheering—four

teachers and one scholar had become hopeful subjects of grace, while there was an evident seriousness among all the members: some of these teachers, if not all, date their first impressions from the perusal of the *library books*.

It may serve as an encouragement to others, to relate a *fact* respecting this library. Its foundation was laid more than a year since, when it was hoped that a Sabbath School would be established in this "waste place." An individual, in a neighboring town, purchased a small quantity of interesting volumes, and forwarded them, (not unaccompanied by *prayer*;) to one, who, it was supposed, would be actively engaged in the good work. No school, however, was formed at that time, and these books remained untouched for a twelve month! But though "cast upon the waters," *this* bread returned, after many days." Their library is now to be replenished, by a few who have no local interest in the school, and the above mentioned superintendent remarked, that a *good library is the life of a Sabbath School*.

This place has long been a moral desert.— Their house of worship will probably be closed every Sabbath during the winter, but it cannot remain so many years, if a Sabbath School be *perseveringly continued*. No! the light dawns once more upon them, and the day is not far distant, when the ordinances of the gospel will have *there*, a firm foundation; and around these will cluster Bible, Missionary, and Tract Societies, and *there*, hearts will vibrate to the notes of joy, which will be wafted over the mountains and valleys of our own extended country, and upon the breezes of the wide oceans which separate us from other lands.

From the Boston Recorder.

ANDOVER READING ROOM.

The Theological Seminaries of this country are not unfrequently represented, even by intelligent Christians, to be institutions of monastic seclusion, where little is acquired beyond the sacred science to which they are appropriately devoted. The students seem to be regarded more in the character of cloistered monks, than of men of the living world; and as preparing to labor and enjoy within the walls of a library, than to enlighten and bless the active population with which they may hereafter associate. Of the grand and thrilling events transpiring among the nations of men, and in the bosom of their native country, they are by many supposed to be ignorant. And by many others are calumniated as thinking it anti-clerical, anti-orthodox and well nigh impious to *know* any thing of political affairs.

During a recent visit to Andover, I took some pains to inform myself respecting the means of information there enjoyed through the periodical press; and I cannot but think that a simple account of their Reading-Room will at once gratify the religious public, and satisfy all, that, although secluded, the young gentlemen are in the very midst of the stirring world.

The room was formerly occupied as the Chapel of the Seminary in which morning and evening prayers were attended, and the public worship of the Sabbath was performed. It is lo-

cated in the north College, and extends entirely across the building, begin of the dimensions of two ordinary rooms; is neatly papered, well furnished with tables, kept warm and is supplied with a few maps. Besides the sloping tables which are covered with newspapers, there are two horizontal ones on which are found occasional sermons, and orations, reports of benevolent societies, specimens and proposals of new publications, atlases, &c. some of which are sent by their authors, some by publishers, and some are placed there by individual students.

The papers fixed in due order upon the tables, as the regular periodicals of the Room, I found to be the following:—

[We omit the list of publications, as their number and character are given in the following paragraph.]

Here are *forty-four* weekly, and *twenty-one* monthly and quarterly papers from the principal cities and most important sections of our country, besides *five* of the ablest *Reviews* in the world, through which the students are constantly receiving information upon every important subject relative to the interests of the United States, and of the human family. Lest any of them should become so deeply engaged in the various knowledge communicated in the Reading Room, and spend there that time which should be given to their more appropriate studies, it is a law, which they have made among themselves, that no person shall be at the Reading Room in the hours of study except in cases of special exigency. It is easy to see that, by means of this collection of papers, general information must be rapidly and universally diffused in the Seminary. If any of the young gentlemen are so absorbed in the acquisition of theological learning, or happen to think collateral, general information so unimportant, as never, or seldom to visit the Reading Room, even they cannot but learn from conversation, from the public exercises of the Seminary, and particularly from the performances before the Rhetoric Society, and the Society of Inquiry, much that is doing abroad in the world. Very few, however, if any, deny themselves the inestimable privileges of the Reading Room.— Most of the weekly papers are presented by their several editors, to whom I am told the students have publicly presented their grateful acknowledgments. Others are given by individual students, and the remainder of the weekly, together with all or nearly all of the monthly and quarterly publications, and all the *Reviews* are procured by a small tax which the proprietors, (comprehending nearly all the students,) impose upon themselves. It is pleasant in looking over the catalogue of publications to witness the liberality with which they are selected, about one half of the number being political, literary and scientific, and one half religious. The object is to obtain *general* and *universal* information; hence there is no regard to sect, or party; the selection is made of those papers which are deemed adequate representatives of the religious denomination, or political party whose cause they advocate. The writings of Presbyterians, Congregationalists, Baptists, Methodists, and Unitarians are valued and read, as sources of information, with equal interest. The manufacturing, and the

agricultural districts, the advocates of slavery and its opponents, the friends and the opposers of the administration have equal opportunity to unfold their sentiments and defend their respective views, and are heard with attention.

Of the provision made at other Theological Seminaries for the diffusion of general information, I cannot speak particularly, but know it in some of them to be good; and should be gratified to see before the public a full statement from each. At Andover the Reading Room is, at least, respectable, and must be highly useful; and will no doubt be enlarged as the circumstances of the Seminary may demand.

E. H.

December 2, 1828.

SAILOR'S MAGAZINE.

We sincerely hope that this work will meet with a generous patronage. The appointment of the Rev. Mr. Leavitt, late of Stratford, as its conductor, will give it a high recommendation in this region.

EDITOR'S ADDRESS.

The management of the *Sailor's Magazine* has now passed into my hands, as permanent Agent of the American Seamen's Friend Society. The Executive Committee have acted upon the common sense principle, which is sanctioned by all the experience of other institutions, either of business or benevolence, that if you wish to have your work done, you must have some one to do it. They were so impressed with the importance of the work for which this Society was formed, that they felt justified in calling a settled minister from his pastoral charge to become their agent. A number of our most judicious pastors have, in writing, signified their opinion that such a call is sufficiently warranted by the magnitude of the public object. My congregation have generously consented to part with their minister, and the proper ecclesiastical authority has sanctioned my removal. Under these circumstances, I cannot doubt that the Providence of God has called me to this post, and assigned me this work. Whether to bless by succeeding my efforts, or to humble by defeat, time must determine. I ask the prayers of all the friends of seamen that I may not prove another Jonah in the ship.

I feel, and I wish all who are interested in my work to feel, that I can do nothing alone. I can collect, combine, and exhibit, facts and principles applicable to the sailor's cause. The materials must be furnished by others. I look to the mariner's preachers and other Bethel laborers, for communications adapted to the *Magazine*, for monthly information of the progress of the cause, and for the suggestion of hints and plans for doing good to sailors. I look to ministers and others, who are more or less conversant with sailors, to furnish interesting incidents and discussions, or clear and glowing exhibitions of gospel truth. I look particularly to such as go down to the sea in ships, for the choicest help. They know what is done, what is needed, what can be done, and how to do it. *When thou art converted, strengthen thy brethren.* Happy shall I be, if I can be an instrument in bringing all our pious mariners acquainted with each other, and uniting them in evangelical la-

bors, like a threefold cord which cannot be broken. Though the honor of commencing the work may be conferred upon landmen, there can be no doubt that the great enterprise of converting the abundance of the seas, is reserved for seamen. The millions of souls will probably be gems in the crowns of brother sailors.

Having left a pleasant situation at the call of duty, I feel a claim upon the countenance and support of all who are engaged to do good to seamen, until I shall be proved unworthy. I desire not to dictate nor control, but to assist and encourage, according to my opportunity, every rational effort in this cause. Being now set apart as "*The Seamen's Friend*," it will be my part to lend a helping hand to every other friend.

Except the Lord build the house, they labor in vain that build it.

JOSHUA LEAVITT.

Agents in Connecticut.—New-Haven, *Justus Harrison*; Hartford, *Robert Anderson*; New-London, *Thomas W. Williams* and *Ezra Chappell*; Norwich, *Wm. Williams, jun.*; Middletown, *Richard Rand*.

From the Sailor's Magazine.

NEW-YORK CITY TRACT SOCIETY.

It is probable we have not a Society in this country so happily organized, or so efficiently conducted, as this. The two grand principles of the spirit of association, the union of efforts, and the division of labor, are finely exemplified. We confidently recommend the study of this report to all who are concerned in the management of benevolent Institutions. Although this Society was not instituted particularly for the benefit of seamen, yet the supply of their wants has engaged a large share of the attention of its managers. The Directors have six Committees, to superintend the supplying of different fields of labor with tracts. Of these, "The Shipping Committee" is the largest, consisting of forty-one members. These have divided themselves into eleven sub-committees, and divided their field of labor into as many districts. Six districts are on the East River, four on the North River, and one at Brooklyn.

A number of instances of the utility of tracts are selected from the report, but we have room only for a few of them.

One gentleman, in six months, has distributed 130,000 pages. The whole amount of tracts distributed by this Committee is 689,000 pages: some of which, there is reason to believe, are now in Europe, others in India, others in China, others in the Islands of the Pacific, and others in many a proud ship on the mighty deep. Far the greater part of the vessels which have visited our wharves since the formation of this Society, have been supplied with these faithful monitors. In general they have been received with readiness, and often with the most evident demonstrations of gratitude. Numerous instances of their usefulness have come to the knowledge of the Board; but as most of the vessels, soon after being supplied, are far off on the sea, and many of them have not yet returned, there is reason to believe that a far greater number of

these cheering results are known to Omniscience than to ourselves.

Parley the Porter.—Says one of the members, "I gave a tract to a man on the evils of excessive drinking. Making light of it, he said, 'Now do you suppose any one will drink the less, on account of your tracts?' Some days after, I gave him 'Parley the Porter.' After reading it, he seemed much affected: and now, whenever he sees me, he urges me for tracts. He said to me one day, 'My neighbors come to see me, and I read the tracts to them. Last night, while I was reading to them, three were weeping. The tracts have made such an impression on my mind, that I dream of them by night, and am almost constantly thinking of them by day.'"

Swearer's Prayer.—The "Swearer's Prayer" being handed to a profane and intemperate old man, excited him, in the perusal, to a violent passion, and he demanded to know by what authority any one should condemn his soul to eternal punishment. Soon after, his mind seemed deeply impressed. He made many solemn inquiries, and gave some evidence of contrition. It is painful, however, to add, that he has since avoided conversation on the subject, which gives reason to fear that he is relapsing into his former state of carelessness and unbelief. [It may illustrate the necessity of doing quickly what our hands find to do, if we say that this poor man is now in his grave.]

A Captain converted.—The Captain of a vessel engaged in the West-India trade, attributes his conversion principally to the influence of tracts, which were given for the use of his crew, just before entering upon their last voyage. He is now rejoicing in the truth, which, till recently, he considered a cunningly devised fable. It may be said of him as it formerly was of Paul, "Behold, he prayeth!" for on arriving in port, he immediately commenced the worship of God in his family.

The Captain's opinion.—On one occasion a captain appeared peculiarly glad to see me. "I have been looking out for you," he said, "for the last time I was here, I was so unfortunate as not to get any tracts. Sir, I feel that the seed is sowing, which, at no distant day, will furnish a harvest of interesting facts."

A Bible on board now.—A captain about to leave the port, who had taken tracts for two previous voyages with apparent satisfaction, received a new supply with thankfulness, and stated, that, for the first time in his life, he had got a Bible to take with him on board. He was asked if it had been presented to him. "No," he replied, "I have bought it."

Religious enough.—A man sitting in the cabin of a brig, in company with a number of sailors, was asked if he did not wish a tract to read. "No," said he, "we are religious enough already." A sailor who stood by said, "Never mind him: I will take some tracts, and read them, and thank you—besides."

Some for you too.—While supplying a brig, a man came on board from another vessel and said, "I hope you don't mean to pass us by?" No, replied the distributor, I have some for you too. After receiving a supply for his crew, he

requested one for his family, who, he said, were fond of tracts; remarking, at the same time, that he thought the Tract Society one of the finest institutions in the world.

Tracts in the cabin.—On Sabbath morning, Dec. 2, says a member of the Committee, the weather being cold, and but few of the seamen ashore, I visited a number of vessels lying on the Hudson, and found from six to ten persons in the different cabins, to whom I presented Tracts. At first I was very doubtful how I should be received in their cabins; but these apprehensions were entirely removed, when on the following Sabbath, as I went on board an Eastern trader, I heard the voice of prayer ascending from the cabin to Jehovah of hosts.

Missionary Intelligence.

SANDWICH ISLANDS.

It will be seen by letters published in our last, that the late reinforcement of the mission had arrived in safety. By a late arrival at Nantucket, letters and journals have been received from the missionaries, addressed to their friends in various places. They all speak of the prosperous state of the Islands.

From the Western Recorder we learn that letters have been received in Utica, from Mr. and Mrs. Judd, from which we make the following extracts.

From Mrs. Judd, dated Lahaina, May 13, 1828.

Our God has been invariably kind to us, and guarded our way with the tenderness of a father, ever since that interesting morning we left your dwelling. Yes, those prayers were heard. When we passed through the deep, He was with us. He said unto the strong winds and raging billows, "Hitherto shalt thou come, and no further; and here shall thy proud waves be stayed." When we suffered from the oppression and revilings of wicked men, then he was our shield; and when our natures wept over the memory of friends we had left, then was his presence more to us than fathers and mothers, or all earthly comforts put together. He brought us in safety to our desired haven, permitted us to plant our footsteps in a heathen soil, and in a measure to enter upon our glorious work. And now would we "call upon our souls, and all that is within us, to bless and praise his holy name," and make an unreserved dedication of all we have and are, to his service, both for time and eternity. And oh! pray for us, that we faint not.

The effect of the gospel upon this degraded people, is indeed wonderful. It is a great deal for us to be able to say, after all the glowing descriptions we had read and heard, that the *sober reality* fully comes up to our expectations, and in many things it surpasses them. The influence of the devoted missionary is almost unbounded. I often wish I could introduce you to a circle of the chiefs, both men and women, that you might contrast their cleanly, well-dressed persons, affectionate and yielding manners, their shrewd observations upon men and things, both moral and religious, their devotion, and their spirituality, with the filthy, naked, cruel, haughty, ignorant, vicious beings they were, when the first missionaries found them.

We have no reason to hope that all their hearts are changed: but that some of them are, we have the *strongest* evidence. What but the grace of God could have produced the change in Kaahumanu, who once centred every quality that was vicious and disagreeable? After the general meeting, as some were leaving Oahu, we called to take leave of her. She expressed her grief that we could not all stay there; said she had great affection for us, (her kindred,) and for her people, who were so many of them without teachers; and she wept like a child.

Many others express the same warm attachment; but I am constrained to say, that there are a few glaring exceptions of individuals, who, if they dare not declare themselves openly hostile, have it in their hearts to do so. This is a matter of no astonishment, when we see by whom they are constantly influenced. But it is indeed a matter of astonishment, that more has not been effected, by the constant, vigilant, artful, insinuating interference of these *gentlemanly ******, who are preying upon the vitals of this credulous people. God grant that their triumph may be short.

Yesterday afternoon I attended a female prayer-meeting, with Mrs. Richards, at the young Princess' school-house. There were at least a hundred present, from blooming sixteen to the age of threescore and ten, dressed in the native style, and seated on mats. As I cast my eye over the group, I thought I could point out the young convert, the firm believer, and the old offender, upon whose darkness and depravity the light was faintly beaming. The passage came to mind, "Can the Ethiopian change his skin, or the leopard his spots? Then may they do good who are accustomed to do evil." Most of the number, however, were young, and members of the Princess' school. We united in singing a native hymn to the tune called *Dismission*. The Princess, and most of those who lead in these meetings, are absent with the young King, on a visit to the volcano. One woman made a very interesting exhortation and prayer. Every eye was rivetted as Mrs. R. addressed them; and as she interpreted a few words for one of the "*new kindred*," they shed many tears. Who would not be willing to labor and die in such a field?

But the responsibility of a missionary here is almost overwhelming. Even looks and manners are closely imitated, and their actions observed and scrutinized. Well might the apostle exclaim, "Who is sufficient for these things?" May we not hope that you remember us in your devotions; that you will not give over, nor think the victory won, till you hear greater things than any of these. Remember Hawaii, which, with its hundred thousand, is left without any additional laborers, save one young lady; that Mr. and Mrs. Ely are alone at Kaavaroa, in feeble health; that several islands are yet untaught, one of them with four or five thousand inhabitants; that the fields are all white for the harvest, and now seems to be the time for thrusting in the sickle.

LAURA JUDD.

The following, from Mr. Judd, dated seven days later, is rather of a miscellaneous charac-

ter. It was addressed to a relative, who died a short time since, without ever receiving it:—

Lahaina, May 20 1828.

Our voyage was not a long one—only 148 days. We suffered much from sea-sickness and want of room, but on the whole were as comfortable as we could expect. We landed at Honoruru on the 31st of March, amid crowds of naked and half-clad natives. We called first on Kaahumanu, the chief ruler, who received us with affection and dignity. From thence we walked to the house of Mr. Bingham. I am now about ninety miles from Honoruru, on professional business; but expect to return in a few weeks. In company with my dear L. I dwell in a native hut, made of sticks tied together with strings, and thatched with grass. I board with Mr. Richards. I am very happy here: every thing goes on smoothly at present, although this is the place where the missionaries suffered so much from Capt. Buckle and other sea captains. The people are very friendly; very much devoted to the interests of the missionaries; and what is more desirable, much inclined to learn, and to profit by instruction. There has been a revival in this place for some time past, the good effects of which will be felt for a long period. The number of serious natives is becoming greater and greater. They all listen with great attention and reverence when addressed on religious subjects. The congregation which attend church regularly cannot be less than three or four thousand.

The general aspect of the country is very romantic, and the climate delightful. Situated as we are near the tropic of Cancer, we are not subject to the violent heat of a vertical sun, except a very short time. We have the fresh sea and land breezes, continually, to cool us. It is a novel and interesting sight to view the productions of this land. The fruit and articles of food are entirely new to us, but very palatable—cocoa-nuts, bananas, pine-apples, bread-fruit, taro, sugar-cane, &c. No frost is ever known to cut off the herbage which covers the earth. Beans, melons, &c. seem to be aware of this, and grow on and bring forth fruit from year to year, unconscious of passing time. The fruits of this country are many of them in season all the year round. I never saw the earth so loaded with vegetable matter as it is where they pretend to improve it at this place. The cultivated ground lies close to the sea, and extends about a mile inland. The land ascends gradually, until it rises into rugged mountains. A great deal of wild grass and shrubbery grow here, which afford food for goats and other animals. In my last walk, (in company with L., the princess, and others,) we saw among many other things, the low mallows (or cheeses, as we used to call it) grown up into a smart bush, one stalk of which I found as high as my head. We saw also the prickly pear grown to a most uncommon height and size. The cluster was, I should judge, 40 feet in length, 12 in height, and 10 in thickness (or width.) It seemed all to have originated from a few stalks. The leaves were some of them three feet long and two wide.

I have spoken of a few uncommon things; but there are yet others which would afford

matter for many sheets, had I leisure to fill them. I cannot refrain from saying to you, that I am happy—happy in the companion whom I have chosen—happy in this land of strangers—happy as to the employment in which I am engaged—and above all, happy in the service of God; and in devoting myself to him, I would not exchange situations with the greatest man that ever rolled in wealth or walked in earthly honors. Give me the approbation of my heavenly Father, and all the world cannot make me poor. I do not regret that I left you, though the separation was like pulling the very fibres of my heart. Although a dark veil obscures our eyesight now, yet we shall soon meet in eternity, to dwell together, or part for ever. Do not let our correspondence cease, though we are 18,000 miles apart, and oceans roll between us.

GERRIT P. JUDD.

FOREIGN MISSIONS IN ALBANY.—A writer in the Albany Christian Register says, that “nothing, absolutely nothing” is doing in Albany to aid the American Board of Commissioners for Foreign Missions. “There is not a single Foreign Mission ‘Association’ in the city.”

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 27, 1828.

PARTY—POLITICS.

The final settlement of the Presidential question, gives us an opportunity of offering a few strictures on the conduct of that controversy, from which we have hitherto been deterred by considerations of policy and decorum. The fear of having their remarks perverted to the purposes of those party-serving writers, who have been ready with lynx-eyes, to impress every thing, good and bad, into their service, has been, we suppose, the reason why our religious journals have generally withheld their voice. Certainly no consideration, but such an one as made against the utility and probable success of their efforts, would weigh against the duty for a moment. We do not now, however, propose to controvert upon *men* nor *their measures*—for they are neither within the province of a religious journal—but *the manner* and conduct of their election, as it regards the health of public morality and virtue.

In this point of view the character of the political editors of the country, as a mass, is highly reprehensible. To their account, indeed, is to be charged nearly all of that devastation upon public morals, good order and decorum which has marked the course of this controversy:—for, what they have not written, they have permitted; and every man is chargeable as having *done* what he does not *prevent*, having the ability to do it. Who, that has not suffered his love of country and his moral sense to be swallowed up by party spirit, has not turned with shame and indignation from the ribaldry, slanderous abuse, and venality of our public prints. The most odious and infamous epithets, perversions and slanders, have been for a long time industriously heaped upon the chief magistrate of this nation, and another who was candidate for the same station. We could, if the task

were not odious and offensive, collect from the files of political prints, and such too as are deemed respectable and of high authority, charges against each of the distinguished men concerned in this controversy, which deny them common and public honesty, political ability, private virtues—nay, which stigmatize their names with the blackest crimes known to the law of the land. And these too are arrayed before the eyes of our countrymen, and the world at large, not a six-month before one of them to a certainty was to be presented to them as the chief magistrate of the nation—nay, while one of them is an incumbent of that high office. With such means of coming at the moral tenor of our republic, we can find no fault with the reproach of the German editor, who (it is said) lately informed his readers, that morals were at so low an ebb in the United States, that the two basest men in the republic were candidates for the presidency.

Aside from the opprobrium which this licentious excess casts on the sacred freedom of the press, and more than all, the corrupting influence which it has, by contagion, on the moral sense, the candour and decorum of our countrymen, it is directly degrading the office, and paralyzing the arm of the Executive. Dignity and respect are important ingredients to the efficiency and usefulness of the chief magistrate of a people. Most nations have taken pains to dress the station with prerogatives and splendour, that it might command the admiration and reverence of the people; and in many instances annexed severe penalties to indignity. Republican sobriety knows no legislated pomp. If the sober sense and patriotism of our citizens will see their highest gift made worthless; if their gratitude will not better take care of the memory of those who have made it sacred to us; if in fine, the ebb of party passion does not leave them contrite and humbled, farewell to the dignity, the virtue, the tranquility of our republic. But we will not close with such a supposition. The mirror of prejudice will be exchanged for the evenner one of candor; and in the meantime we earnestly hope that means may be taken to remove the cause of excess.

TEMPERANCE.

Mr. Lambert, a member of the Legislature of New Hampshire, on presenting the resolution adopted by the House, “that the members would abstain during the session, from the use of ardent spirits,” remarked—

That he had for many years, and with much pain, witnessed the progress and the ravages of intemperance. It has ruined its thousands. It is the fruitful source of contention, diseases and death. He was gratified to find that something is now doing to lessen the evil. As men and as legislators we can co-operate in this work, and the public good requires it of us. The use of ardent spirits by persons in health is altogether unnecessary—and not only so, but it is hurtful. It is by what is called the temperate use of ardent spirits, that intemperate habits are formed, increased and confirmed. I am, said Mr. L., in favor of total abstinence, excepting when a lit-

tle may be necessary as a medicine. This is the only safe ground. On this plan I have been practising for about two years, with many of my neighbors. We find it pleasant and profitable—and I cordially recommend it to all.

In the 38th article of our excellent Bill of Rights, we are required to adhere to temperance, as an indispensable necessary to preserve the blessings of liberty and good government. If we were confined to the walks of private life we should be seen, and should exert an influence on those around us, but we are more seen now and our influence is extended, while occupying these places as representatives of the people. Let our examples then be such as the people may safely imitate.

If we have no thirst for spirituous liquors, a total abstinence will be no sacrifice—if we have a little thirst we must make a little sacrifice—but if our thirst is strong and ardent, the sacrifice may be greater, but the greater too is the necessity of making it, and of making it without delay. Infinite benevolence saith “do thyself no harm.” It becomes us to listen and obey. “Deny thyself,” is another injunction of the best friend of man. To none is this more applicable than to the use of ardent spirits—and at no time better applied than at the present. When we see the decanters and the glasses—(we see them now but seldom, and I wish we might see them less for the future) let us call to mind the warning voice of Scripture—“touch not, taste not, handle not,” and abstain from the very appearance of evil.

Shall we, while assembled here on public duties, drink of ardent spirits, or shall we abstain? Will strong drink aid us in the important business of legislation? Shall we be more discerning, deliberate, or faithful? Will laws made under the influence of the cup be the better for it, or the better observed? In the nineteenth century, a day distinguished for benevolent effort and successful experiment, while looking abroad on the untiring efforts of the friends of morality and of man; and looking around this Hall, upon the representatives of the people, the representatives of those very men who are uniting in these holy efforts, I cannot but earnestly hope and firmly believe, that the resolution that is before you will meet the approbation of the House and pass without opposition.

PREMIUM TRACTS,

ON THE CHARACTER AND PROSPECTS OF THE HEATHEN.

A benevolent individual has placed at the disposal of the American Tract Society the sum of *Fifty Dollars*, to be awarded by the Publishing Committee to the author of the best Tract, not exceeding twelve pages in length, on, “*The character and prospects of the Heathen.*”

The Publishing Committee will receive Tracts on this subject until the first day of April, 1829. Communications must be transmitted (post paid) to William A. Hallock, Corresponding Secretary of the American Tract Society, No. 144 Nassau-street, New-York.” The Author's name must accompany the Tract in a sealed envelope which will not be opened unless in the instance of that accompanying the successful Tract.

By order of the Publishing Committee of the American Tract Society.

JAMES MILNOR, Chairman.

New-York, December 11th, 1828.

Revivals of Religion.

REVIVAL IN THOMASTON.

From a Narrative in the Christian Mirror, we make the following extracts.

For many months previous to the meeting of the *Lincoln County Conference* in this place, which occurred in September 1827, it was a season of alarming stupidity and declension in the church, and of course sinners were entirely careless, unconcerned, and unawakened: the wise and the foolish were slumbering together; a heavy cloud appeared to be gathering over the church of awful and portentous aspect, and but here and there an individual was to be found who trembled for the ark of God. Nothing could be more dark and discouraging than the prospect of religion; but truly when we were looking for deserved judgments, the Lord was pleased to manifest designs of mercy towards us, and to evince in a powerful manner, that his love to Zion surpasses our highest conceptions. At the period of the meeting above mentioned, the services of which were extremely solemn and affecting to Christians, some individuals of our church were much aroused from their lukewarmness, and led to reflect on the melancholy state of Zion among us, and we have reason to believe their prayers ascended to God with fervency that He would shed down the gracious influences of His Holy Spirit upon this dry and thirsty place. It ought also to be recorded, that during the period of the greatest spiritual drought, there were a precious few, who never forsook the little praying circle, who assembled weekly to bow the knee in prayer to that God who seeth in secret, and who hath said that He will reward openly. The next week after the meeting of the Conference of Churches, our new House of worship which had been two years preparing, was completed and solemnly dedicated to the Service of Almighty God, and with many prayers, and tears, we believe, was commended to the blessing of Him, who loveth the gates of Zion, more than all the dwellings of Jacob; and from the hearts of at least a few inhabitants, the following lines of Watts, were devoutly breathed forth.

“Arise, O King of grace arise,
“And enter to thy rest,
“Lo thy church waits with longing eyes,
“Thus to be owned and blest.
“Enter with all thy glorious train,
“Thy Spirit and thy word,
“All that the ark did once contain,
“Could no such grace afford.”

And we have abundant reason for believing that the Holy Spirit did enter the Sanctuary, for, from that period we had occasion to notice the droppings of divine grace. On the day of the Dedication, a member of the church mentioned to the writer of this article, that a certain individual was under deep distress of soul. With an expression of astonishment and wonder, so little faith did we then exercise, in the

promises and power of God, we replied that we had despaired of ever hearing of such an event again in Thomaston: that we had been led to the conclusion that the people had entirely forgotten that they possessed immortal souls; the mention of the above circumstance was however as life from the dead.

On the first Sabbath that divine worship was attended in the new Meeting House, which was on the 7th October, an individual who had been previously anxious, received comfort to her soul in the first prayer which was offered: thus early did Jehovah appear to bless the means of His own appointment, in the Temple recently erected to the honor of His name. * *

After a suitable time had elapsed, a weekly church meeting was instituted for the purpose of hearing the relation of those who were disposed to declare what God had done for their souls, previous to being propounded for admission to the church; and these were seasons of the most intense interest: one evening in particular, which was in March last, will not soon be forgotten; the church were assembled as usual in the Hall, but it was soon ascertained that such a crowd were collecting, as would render it impossible to continue the meeting there, and they accordingly adjourned to the sanctuary, where in the presence of a large assembly, several persons came forward to give a reason of the hope that was in them, with meekness and fear. The place was solemn as eternity, and many, there is reason to believe, received salutary impressions.

On the first sabbath in April, twenty-five were received into the church, as the first fruits of the revival, and from time to time others have come forward to unite themselves with the people of God, making in all, upwards of seventy, who have publicly declared themselves on the Lord's side. There are also several more, of whom we entertain hope, who have not as yet confessed Christ before men.

Among the blessed effects of this gracious work upon the aspect of society, may be noticed the reconciliation of enemies; the uniting of those in cordial friendship, whom nothing but the religion of Jesus could have reconciled: and in no way perhaps, was the power of the gospel more strikingly evinced. Among the subjects of this effusion of the Spirit are to be found a large number of heads of families, and many domestic altars have been erected to the worship of Jehovah, from which ascend, as we trust, those sacrifices which are acceptable in his sight; and it was most gratifying to perceive with what promptness, this was performed by persons sustaining that important relation. We would not omit to mention that many stout-hearted sinners and those who appeared very far from righteousness, were brought to bow to the sceptre of Jesus. Some striking cases might be named, but sufficient has been brought to view, as we conceive, to magnify the grace of God, which was our principal design in writing this communication. It may now be said that a considerable proportion of the most respectable and intelligent persons in the community, are to be ranked among the followers of Jesus. Behold, what hath God wrought? We sensibly feel that the work is

all his own, and to him be all the glory ascribed. —The Baptist and Methodist Churches in this place have shared richly in the recent glorious effusions of the Holy Spirit.—And now we would say to Christian brethren and friends, who are situated where great coldness and insensibility exists, relative to those subjects, which, as creatures rapidly hastening to eternity, ought supremely to interest us, be encouraged by our experience, to exercise an unwavering trust and confidence in God. Still wrestle at a throne of grace, and wait for a reviving hour. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

A Member of the Church.

Thomaston, Dec. 8, 1828,

OPPOSITION TO REVIVALS.

The opinion of Dr. Dwight was usually held in high estimation by all who knew him. Perhaps some who oppose revivals of religion as "*evils, sad evils,*" may be led to see the dangerous ground they tread, by reading the following remarks from his pen.

There are, my brethren, there are in this land, men who oppose, decry and ridicule revivals of religion. Few, perhaps none, of these persons profess to direct their hostility against religion. A revival of religion is, in their view, or at least in their declarations, false phraseology, and not descriptive of the fact to which it is ordinarily applied. Enthusiasm, and fanaticism are the names under which their opposition is carried on, and by the aid of which they appear to think it justifiable. Let me ask these persons, Are you sure that this opinion is just? Have you any satisfactory evidence, that in your designs, enthusiasm only is aimed at; and that you intend no hostility against religion itself? Should this be the fact, have you ascertained, that that against which you contend, is, in the given case, not religion, but enthusiasm? He who may be found fighting against God, ought certainly to be well assured that the conflict upon which he is about to enter, is not of this tremendous nature. Where there is a visible concern for the interests of the soul; where men are heard to ask, *what they shall do to be saved*; there is, certainly, the appearance of religion; and where there is the appearance, there may be the reality. Suppose then that amid much enthusiasm, and many delusions, there should be some real piety; that among multitudes, who, in what is called a revival of religion, are anxious about their salvation, a single man should become a genuine convert, and actually embrace the offers of eternal life. This, certainly, is supposing the least, and less, probably, than the truth, in any case of this nature. Would not the salvation of this individual more than balance all the evils, which you apprehend from the enthusiasm in question? This single man will escape from more evils, as may be shown with mathematical certainty, if the scriptures are the word of God, than have been suffered by the whole human race since the world began; and will enjoy more happiness than has fallen to the lot of all the generations of men on this side of the grave. Would not the arrival even of this one man in the regions of immor-

tality be a source of everlasting joy to the church of the First-born? Who, unless animated with the spirit of a fiend, can fail to welcome the conversion, from which such glorious consequences will spring, with the most ardent feelings of gratulation!

Suppose your opposition should be successful. Suppose your arguments, your ridicule, or your influence, should discourage even one awakened, anxious man from pursuing the salvation of his soul. With what emotions will he regard you on his dying bed! With what feelings will he remember you amid the endless sufferings of perdition! What appearance must you make to the eye, what character must you sustain in the heart of the religious parent, who beholds you laboring to destroy, who sees that you have finally destroyed, his beloved child, have cut off his hopes of life, and shut him out of heaven. Angels, if sorrow could find an entrance into their unspotted minds, would weep over this terrible catastrophe, and sackcloth shroud the world of immortal glory.

From the Western Recorder.

FALSE REASONING.

MR. EDITOR—The popularity of an argument never adds any thing to its real strength or legitimacy, especially on the subject of religion. Here men must think and act for themselves, in relation to every point of radical importance; and whatever philosophers may pretend to the contrary—whatever may be adduced by authority merely human; a single “Thus saith the Lord,” may suffice to turn it into foolishness. Nor are the mere *declarations* of the scriptures to be taken as our guide. The examples of God’s dealings with his people of old, as there recorded, are equally to be regarded as furnishing great moral lessons, handed down for our improvement and edification.

Whenever, in our *wise* speculations, we lose sight of these principles, we are of course in error; and though philosophy should seem to be all on our side; though the popular current should turn in our favor; though all the infidel’s the Gallios, and the newspapers in the land, should echo the sentiments we advance, still they must stand or fall according to the book of inspiration, the word of life.

These remarks were suggested to my mind very forcibly, by a late number of the *Auburn Messenger*. That paper, while alluding to the resolutions of the Synod of New-Jersey, as copied in a late number of your journal, undertakes to form from them an argument against what are *considered* revivals of religion, founded on the fact that these revivals are so often succeeded by periods of declension. Permit me to copy an entire paragraph, as a specimen of the reasoning there employed, bestowing upon some of the periods a passing comment.

“The plain truth on this subject, a truth obviously grounded upon the well known constitution of the human mind, is this. When men have for a time been moved by great and powerful excitement, they will incline, as the excitement subsides, to a state of inactivity and coldness. They may not indeed lose the principle which they have embraced, and which they al-

ways love; but their feelings which have been, for a season, excited beyond their natural tone, will inevitably relax. It is in this view of the subject, that we prefer a different method of reviving religion to the one most popular at the present day.”

What a pity this writer had not lived in the apostolic age! Would not the three thousand who were pricked in their hearts, have foreborne to cry out in such haste, if they had only received such a gentle hint as this?

We prefer a different mode of reviving religion! Just as though the operations of the Spirit were to be controlled—that it no longer might be said, “the wind bloweth where it listeth!” The simple fact is, that God blesses the faithful application of the means. The manner and the circumstances of the blessing are not exactly under human control.

“It would seem, not only from the resolutions which have led to these remarks, but from other similar documents, that the coldness complained of is not confined to the people, but that the clergy in a great measure partake of the general apathy. Does not this arise from the circumstance, that they have suffered their zeal to carry them to a point at which they could not sustain themselves?”

Well, what if we allow the inference? When Paul was in the third heaven, he was so far from being able to *sustain himself*, that he knew not whether he was in the body or out of it; and when he had returned to earth, he had to be buffeted by a messenger from Satan, lest he should be lifted up [with spiritual pride] through the multitude of revelations. How much trouble he might have saved himself, if he had only taken Dr. R——’s advice! Peter and James and John were so overcome at the mount of transfiguration, that they “wot not what they said.” Was this any injury to them? or was it not rather a privilege?

“We are far from saying that good does not result from revivals; but it does appear to us that the systematic measures frequently adopted for getting them up, and prosecuting them,” [means for promoting and sustaining them, you should have said, Doctor,] “are objectionable, if upon no other ground than that of their being almost invariably followed by seasons of awful indifference, and ‘an alarming absence of divine influences.’”

This same “ground,” too, might have been taken against the revivals in the apostolic day. Probably the seven churches of Asia would never have declined as they did, if they had not in the first instance considerably transcended the bounds of lukewarmness. If they had not had “a name to live,” they would never have been warned to repent and “do their first works.” They might have gone onward in quiet uniformity to their dying day, without ever having declined in religion.

Luther and Knox and Calvin, and the rest of the reformers, also; what a pity it is that they raised such an excitement against popery! Had they all been perfectly calm and quiet, there would not have been such a wide departure from the existing evils. All of the Protestants, perhaps, might then have embraced a milder form of catholicism under the banner of the

High Church, and the very Pope himself come into the measures.

Declensions, whether they exist in individuals, or in a church at large, or in any number of associated churches, are always to be deprecated. Yet they have always occurred at intervals; and painful as their existence must ever be, we have no idea of undertaking to avoid them, by keeping down indiscriminately every species of excitement on the subject of religion.

Nor, in the next place, should we certainly infer that those who have become sensible to the "awful indifference" of the times, and the "alarming absence of divine influences," have declined any farther than some others have done, who are still at ease in Zion. Those who feel themselves sick, will apply to the Physician for healing; while "they that are whole," having no conscious need of him, will remain subject to the inroads of a wasting disease.

Your's, &c.

A FRIEND OF REVIVALS.

From the New-York Observer.

ANTI-SABBATH MEETING.

If any have supposed that Satan could be attacked in his entrenchments without resistance, we are not of the number. There has been opposition,—bitter opposition, to the circulation of the Scriptures,—to the cause of missions—to the emancipation of slaves,—to the work of the Holy Spirit,—to the promotion of temperance,—in short, to every thing which was ever undertaken for the salvation of a ruined world. It would be strange indeed, if the efforts for the better observance of the Sabbath should be an exception.

To us, therefore, it has occasioned neither surprise nor alarm, to hear that a meeting was held in Rochester a few days since, for the express purpose of counteracting these efforts.—Certain resolutions were drawn up and reported to the meeting by a committee consisting of "E. Griffin, Nat. Rossiter, Dr. Elwood, Elisha Johnson, and Heman Norton," who, as they have already given their names to the public in this disgraceful connexion, will not certainly regret that their fame should be extended still further, through the medium of our columns.—The second and third resolutions are as follows:

2. "Resolved, That we consider it the duty of every citizen, to abstain from all servile labor on Sunday, but when his duty does not interfere with the rights of others, we hold that for the omission to perform this duty, he is responsible to the laws of his country and his God.

3. "Resolved, That we are in favor of having the mail brought to Rochester, every day in the week, believing that the business transactions of our citizens, would be materially injured by the stoppage of intelligence one day in seven."

We have omitted the preamble to the third resolution, for the sake of bringing the two more nearly in conjunction. They may be paraphrased as follows:

Resolved, That we consider it the duty of every citizen to abstain from all servile labor on Sunday.

Resolved, That we are in favor of having 7,651 Post-masters compelled to keep open their Offices during at least a part of every Sabbath: of having 2000 or 3000 stage-drivers, as many inn-keepers, and half as many hostlers, detained from public worship, and occupied in business most diverse from the proper duties of the day;—of having 1000 Christian congregations, and many thousand families, disturbed in their devotions and duties, by the noise and confusion of public stages;—of having a crowd of thoughtless beings collected at every tavern and Post-Office where they stop, and subjected to the many temptations incident to such places and circumstances;—and all this, that we may obtain our letters and newspapers on Sunday, (which otherwise would hang heavily upon our hands), and have our thoughts occupied with the very subjects which a merciful God intended it should expel from our minds; and also that others in every place, who are equally careless concerning the things that make for their everlasting peace, may do the same. In London, with its 1,200,000 inhabitants, and its vast amount of business, we are aware that the suspension of the mails and the closing of Post-Offices on the Sabbath is perfectly consistent with immense prosperity; but with us the case is different. "The business transactions of our citizens would be materially injured by the stoppage of intelligence one day in seven." And if "business" is injured, no matter what else prospers.

Give what Thou wilt, without it we are poor,
And with it rich, take what Thou wilt away.

The seventh resolution runs thus:

7. "Resolved, That we will not in our business transactions, hereafter patronize any individual who continues his connexion with any Society or Association which proposes to enforce the better observance of the Lord's day, or the performance of any religious or moral duty, by pains or penalties; or by agreement to withhold business from such of our citizens, as do not come into the views or measures of such Association or Society."

This (remarks the Rochester Observer), is the first instance in which an attempt has been made to exclude any class of our citizens from a participation in the benefits of *business transactions generally*. We have seen resolutions passed and acted upon, not to assist men to break the Sabbath; not to ride in stages or boats that travelled on that day, but never before a *general non-intercourse*. This is worthy of those only who express such high veneration and regard for the Sabbath, and yet not only resolve to violate it themselves, but call public meetings to induce others to do the same.

If a determination on the part of the friends of the Sabbath, to make their acts and their professions correspond, must result in a *non-intercourse*, between the two parties—between those who determine to serve God, and those who determine to "walk after the sight of their own eyes," we rejoice to see that the first step is taken by the latter.

We can only add, that it is time for every citizen to see well to it, in which of these parties he is found. Neutrality is now wholly out of the question. You must now either relinquish

all "business transactions" with these men, or retract your determination to patronize those public conveyances *only* which do not violate the Sabbath. You are no longer at liberty to "buy or sell" of these gentlemen, unless you bear the mark of Sabbath breaking—unless you patronize the old line of stages, and those boats also which disregard the command to "remember the Sabbath to keep it holy."

PROCLAMATION,

To all Christians of every name, greeting.

Go—preach the Gospel to every creature.

Lo, I am with you always, even unto the end of the world.

He that believeth shall be saved.—JESUS CHRIST.

How can they believe on him whom they have not heard?—Paul.

Go, preach the Gospel.—JESUS CHRIST.

How can they hear without a preacher?—Paul.

Pray ye the Lord of the Harvest, that he would send forth laborers into his Harvest.—JESUS CHRIST.

How can they preach except they be sent?—Paul.

He that watereth shall be watered also himself.

The liberal soul shall be made fat.

He that converteth a sinner from the error of his ways, shall save a soul from death.—Word of Inspiration.

O Lord, we would believe thy promise, we would obey thy command, but our faith is weak; we are slow to believe.—Many Christians.

Bring all the tithes into the store-house, and prove me.

Give, and it shall be given unto you.

He that giveth to the poor lendeth to the Lord.—The word of God.

O Lord—with shame we confess; but we are afraid only spiritual blessings are meant.—Unbelief.

I will pour you out a blessing, that there shall not be room enough to receive it.

Good measure, pressed down, and shaken together, and running over, shall men give into your bosom.

That which he hath given will I pay him again.—Word of God.

Lord, I believe; help thou mine unbelief.

What shall I render unto the Lord for all his benefits?—Many Christians.

The dark places of the earth are full of the habitations of cruelty.

If any man seeth his brother have need, and shutteth up his bowels of compassion, how dwelleth the love of God in him?—Word of God.

Lord, what wilt thou have me to do?—Christian.

Go preach the preaching that I bid thee.—Word of God.

I am constitutionally unqualified.

I am providentially incapacitated for personal labors.

What else can I do to promote the honor of thy name, and benefit the Heathen?—Christian.

Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive.

Let every one of you lay by in store, as God hath prospered him.

Obedience is better than sacrifice.

What thou dost, do quickly.

The night cometh. [Western Intell.]

WESTERN RESERVE COLLEGE.

On Wednesday the 3d inst., according to appointment, the Rev. Charles B. Storrs was inducted into the office of Professor of Christian Theology in the College of the Western Reserve. The Inauguration service was introduced with an appropriate Prayer by the Rev. Stephen I. Bradstreet. Rev. Caleb Pitkin, President of the Board of Trustees, delivered an address, and invested the candidate with the authority of his office. After being inducted, Professor Storrs gave an interesting Address on the occasion.

MUNIFICENCE.

The following items appear in the last will and testament of the late Anthony Kennedy, Esq. member of the Presbyterian church at Frankfort, Pa.

1. To the Pennsylvania Missionary Society, 500 acres of land, near the town of Mercer, in Mercer Co. Pa.

2. To the Presbyterian church at Bensalem, Bucks Co. Pa. 298 acres of land in Somerset Co. Pa.

3. To the Orphans' Asylum, Philadelphia, 330 acres of land in Cambria Co. Pa.

4. To the Hibernian Society of Philadelphia, for the relief of emigrants from Ireland, 400 acres in Westmoreland Co. Pa.

To this notice it is deemed right to add, that the same benevolent individual about 18 months before his decease, by a donation of 2,500 dollars, endowed a Scholarship in the Theological Seminary at Princeton, N. J.

Obituary.

DIED—In this city, on the 18th inst. Mrs. Harriet Barnard, aged 25, widow of the late John J. Barnard, Esq., and daughter of Mr. Nathaniel Bacon; on the 18th inst. Abraham, son of Mr. Elisha Maine, aged 9 months; on the 15th inst. a child of Mr. Newton Wheeler, aged 4 years; on the 2d inst. Miss Cynthia Farnham, aged 40; on the 13th, Mrs. Hannah Tucker, aged 80.

In this town, (Hotchkissstown,) on the 11th inst. Miss Cynthia Richardson, aged 18.

At Hamden, on the 14th inst. Widow Desire Munson, aged 72.

At Plymouth, on the 15th inst. Mrs. Mebetable Mason, aged 69.

At Southington, on the 3d inst. Mr. Levi Hart, 42.

At Middletown, on the 15th inst. Mrs. Louisa Sawyer, aged 25, wife of Lieut. H. B. Sawyer, of the U. S. Navy.

At Hartford, Mr. John Day, aged 40; Mrs. Lucy Cunningham, aged 56; Miss Phebe H. Cunningham, aged 16; Mrs. Mary Roberts, aged 28.

At Saint Clair, (Michigan Territory) on the 6th of October last, Edward Hopkins, aged 37. Also, at the same place on the 27th of November, Mark Hopkins, aged 49, sons of Moses Hopkins, Esq. of Great-Barrington, Mass.

At Stamford, Mr. Nehemiah Smith, aged 84.

Poetry.

From Bowering's *Matins and Vespers*.

HYMN.

He who walks in Virtues way,
 Firm and fearless, walketh surely;
 Diligent while yet 'tis day,
 On he speeds, and speeds securely.
 Flowers of peace beneath him grow,
 Suns of pleasure brightened o'er him;
 Memory's joys behind him go,
 Hope's sweet angels fly before him.
 Thus he moves from stage to stage,
 Smiles of earth and heaven attending;
 Softly sinking down in age,
 And at last to death descending.
 Cradled in its quiet deep,
 Calm as summer's loveliest even,
 He shall sleep the hallow'd sleep;
 Sleep that is o'erwatched by Heaven.
 Till that day of days shall come,
 When th' archangel's trumpet breaking
 Through the silence of the tomb,
 All its prisoners awaking;
 He shall hear the thundering blast,
 Burst the chilling bands that bound him;
 To the throne of glory haste,
 All Heaven's splendours opening round him.

ORDER OF BATTLE.

At the anniversary meeting of a Bible Society, in New Jersey, a Methodist Preacher in allusion to the Christian warfare, arranges the forces in the following order:

I believe, sir, we are on the eve of a general engagement. Now, sir, borrowing the allusion, will you permit me to marshal the Christian army on those principles of union I have endeavored to sustain. Let, then, our Bible Societies with their auxiliaries be a line of forts established along the enemies' frontiers as bulwarks of defence. Let them be military magazines well stored with spiritual weapons and gospel ammunition, general rallying points for the whole army, and strong holds from whence our missionary riflemen may sally forth on the enemy. Let our Sabbath Schools be military academies, in which the young cadets may be trained for the battles of the Lord. Let the Tract Societies be as so many shot houses for the manufacture of that small but useful material.

Having thus, sir, disposed of the outworks, let us endeavor to arrange the army.

Suppose, sir, for example, we begin with the Methodists; and as they are said to be tolerable pioneers and excellent foragers in new countries, and active withal, I propose that we mount them on horseback, and employ them as cavalry, especially on the frontiers.

And as our Presbyterian brethren love an open field, and act in concert, and move in solid bodies, let them occupy the centre in solid columns, and fight according to Napoleon's tactics in military squares, ever presenting a firm front to the enemy. Our Baptist brethren we will station along the rivers and lakes, which, we doubt not, they will gallantly defend, and win many laurels in the lake warfare. Our brethren of the Protestant Episcopal Church shall man the garrisons, inspect the magazines, and direct the batteries.

But sir, we want artillery men. Whom shall we employ? The light field pieces and the heavy ordnance must be served. I propose, sir, we commit this very important department to our brethren of the Dutch Reformed Church; and, sir, may they acquit themselves with a

valor worthy of their ancestors, when the proud flag of De Witt swept the sea, and the thunder of Van Tromp shook the ocean. And now, sir the army is arranged.—We have one great Captain, the Lord Jesus Christ, whose orders we are all bound to obey. Our standard is the cross, and onward is the watchword. Let us give no quarter, we fight for death or victory.

At the same time let us preserve our original order.—United in spirit and design, let us be distinct in movement. Let not the cavalry, infantry, and artillerymen mingle in one indiscriminate mass. Let each keep his proper position, adopt his peculiar uniform, act under his local colors, and fight in his own peculiar manner. Thus we shall act with consistency and vigor, without discomposing each other, or disordering the ranks.

ASTRONOMY.

We are happy to notice that a course of Astronomical Lectures is to be delivered in this city by the Rev. Hervey Wilbur,—to commence on Monday evening in a spacious room in the New-Haven Tontine. We understand that Mr. Wilbur is furnished with complete apparatus to illustrate the Science he teaches; and from the well known reputation of the man, and the ample recommendations we have seen from those who have witnessed his mode of instruction, we dare engage that those who attend his lectures will not be disappointed.

The Science itself is sublime, and the knowledge to be derived from it useful and ennobling. Such an undertaking is not to be classed with the foolish exhibitions and patent right modes of instruction to which we are so often invited. We sincerely hope it will meet with a generous patronage.

STATE HOSPITAL.

It gives us pleasure to announce, that Mr. Solomon Langdon of Farmington, has given the sum of Five Hundred Dollars to the General State Hospital of Connecticut; and Five Hundred Dollars to the Professorship of Sacred Literature in Yale College.

This honorable example, so creditable to the public spirit and benevolence of the respectable donor, will, we hope, be imitated by others upon whom providence has bestowed the means. The pious youth, the stranger, the poor and the friendless, may thus derive benefit from the bounty of those whose memory will be held in veneration long after they are gone to the other world.

* * The subscriber very gratefully acknowledges the recent substantial expressions of affectionate regard which he has received from individuals among the people of his pastoral charge.

He also takes this opportunity to express his thanks to the Ladies of his congregation, by whose contribution of thirty dollars, he has been constituted an Honorary Director for life of the Domestic Missionary Society of Connecticut.

LEONARD BACON.

New-Haven, Dec. 25, 1828.

Letters received at the Office of the Religious Intelligencer during the week ending Dec. 24th 1828.

John Bond; Jno. Van Deusen; Ezra Baker; Noah Rossiter; Chester Loomis; Doctor Lyman Foot; D. B. Tucker; D. & J. Ames; Azariah Scofield; Geo. King, Jr; Marcus Curtiss; Lucius W. Leffingwell.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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